M 353 /41 cont./ Among the Miao there are five surnames:
[184] [551] [354] [778] Wu, Lung, Liao, Shih, and Ma. The arrangement described above is a Lung house of someone with the surname. The families with other surnames place the fireplace, the kitchen stove, and the ancestral shrine on the right-hand room, just the opposite of the Lung surname families. In the two-room type of house the fire pit is in back of the middle pillar, and
M 342 the stove is located in the room on the left (Illus. 16). The partition into two or three rooms is done by means of the pillars
[353] [556] [251] [231] and not by walls or screens. In the houses of wealthy families side rooms are built on both sides of the main house (Illus. 17). If the side rooms should have two stories, then the top story is for the storage of grain and the ground floor for rearing domestic animals. The toilet space in a Miao house is often in the pig
● 514 pen or in the cow stall, and used both by men and women. Travelers in the Miao area find the using of the toilet a pain-
M 251 ful ordeal, because the stench is unbearable. Besides the storage loft the Miao house often has underground storage, dug underground about a chang deep and divided into two or three bins for storing foreign potatoes or sweet potatoes. After the sweet potatoes, etc. are stored underground, they are covered with a bamboo-plaited cover, to allow free circulation of air. If the potatoes spoil, it is necessary to wait for some time after
M [243] the bamboo covering has been removed before going down. Or, one goes down with a light; if the light goes out, it indi-
M 241 cates the presence of carbon dioxide, and one must refrain from entering. There is no difference between the agricultural
171 implements used by the Miao and by the Chinese, but the
352 furniture in a Miao house is much smaller in size than those used by the Chinese (Illus. 17).

M 487 Roads. — The communication system in the Miao area consists of land routes and waterways. The most important
C 487 waterway is the T'ung Ho, because it is navigable for a comparatively long distance, and it goes deep into Miao country. This river starts at Lu Ch'i and goes toward the mouth, extending 17 li to Su-mu Ch'i, ten more li to Hsien-ch'i-t'ang, another 21 li to Nung-t'an, 15 more li to T'an Ch'i, ten more

4:Mickey E-5 (1940-?)1947 AE5 Miao AE5

342 353 symbols for heaven and earth, ☰ and ☷. One house I saw had a festoon of wooden daggers above the door, also. The first two copy Chinese custom and the third resembles a charm against evil used by the Hua Miao of An-shun Hsien.

[531]

FIG. 7. The *yin* and *yang* symbol.

According to the season one might see across the front of the houses festoons of tobacco leaves drying. and around them large bundles of faggots or straw (fig. 13, *c*), later stored in the loft or used as fuel in the kitchen, sheaves of grain or bundles of bean, pea, and other plants pulled up by the roots, carrying poles with baskets on either end, baskets used to transport small pigs to market, various other types of baskets, wood or bamboo poles, newly dyed cloth or clothing drying on branches or bamboo poles from one tripod of poles to another, wooden water casks, water buffalo horns threshing boxes, spreaders, stones for sharpening knives, piles of straw, tile or brick.

343 514 **Sanitary Arrangements.** The toilets of the village were open cesspools or the woods and thickets. In winter there seemed to be only three or four cesspools in the village, but toward summer little straw or brushwood "tents" around other pits sprang up at several points in or on the edge of the village. Chickens and dogs were scavengers, and dogs were trained from puppyhood to come when called to clean up after a baby or small child. Now and then a well-to-do family followed the Chinese custom of having a pit with planks laid across it in a small room or lean-to. The night soil was used as fertilizer.

352 **Furniture.** In general the furniture in the houses in this village did not correspond to that in Chinese houses. In the schoolroom-study and adjoining bedroom there were the Chintse square tables and long benches. Similar ones were found in other houses so that in the whole village there were enough to provide for guests at a fairly large feast. In the study there were also a small organ and a

39: Bernatzik--310 E-5 (1936/1937) 1947 AO1 Thailand
Miao AE5

Chapter 11

Medicine

515 [364] Hygienic conditions in the Meau villages are very unsatisfactory. The children in particular are literally encrusted with dirt. Even the adults seldom wash themselves. To do so they take some water in the hollow of the hand and put a little over the face or wipe the face with a damp piece of clothing. Since, however, articles of clothing, too, are rarely washed, this procedure is quite ineffective.

Cleaning the body or clothing with anything but water is [296] unknown; neither sand nor fat, oil, smoke, or fire is used. Marabail (1), too, states that the Meau are dirty and that their

1. Pages 463 and 451.

clothing stinks, because they never wash. He accounts for this by [312] saying that water is scarce, but this certainly is not true for Farther India!

People are sometimes covered with crusts of dirt into which perspiration cuts light streaks. Flies and other insects 364 hatch out their eggs in the rubbish heaps. The relatively good 164 health of the people stands in peculiar contrast to this. Child [165] mortality is very high, but it is offset by the high fertility. Anyone who in childhood was able to survive the many epidemics and sicknesses that befall the little ones shows considerable resistance to sickness as an adult.

364 The houses of the Meau are swept, to be sure, but the [356] refuse is thrown beside the dwelling. Pigs and dogs search for their food in the rubbish heaps. /230/ There are no toilets (see [514] the chapter, "Settlement and House Construction"). The feces [231] of the animals defile the dwellings and village squares and, during the dry season, often form a whole layer which is washed away only by the downpours of the rainy season. Since the Meau [361] villages are built on slopes, the violent showers take care of this needed cleaning very thoroughly. After tropical thunderstorms masses of water stream between the houses, which are protected by ditches, and wash away all the refuse.

/466 cont./

576 The maintenance of good manners is observed in a way [514] that we found very pleasant. It is regarded as indecent to perform one's private functions before others, to break wind, or to [264] belch during meals, and as impossible to spit during meals. [832] Furthermore, it is regarded as improper to exchange caresses in public or to be seen doing so, or to converse about sexual matters. [521] Thus, it is not permissible for a young man to divulge the name [602] of the girl whose love he has enjoyed, or to conduct erotic conversations before relatives. Moreover, it is not proper for [562] women to appear before strangers. They are not to be seen at [609] all in the presence of visitors, and it took a long time before [125] the women and girls of the Meau abandoned their reserve toward us.

574 Visitors, on the other hand, violate good manners if
576 they enter a house immediately. They must first announce their presence outside and await an invitation by a male occupant. Only if no men, but only women are present may the visitor enter immediately. On the other hand, in contrast to so many peoples, it is quite in keeping with good form if a guest inquires about the wife and children of the host. As has already been pointed out (see the chapter, "Food and Stimulants," the section, [562] "Food"), the family members eat together as a rule, but in no case the women before the men, since that is regarded as improper. The young girls also wait at the table for what is left over for them.

At common meals for both sexes, nothing is changed [264] when a single good friend of the family eats with them. Only then the guest, along with the family, has to observe a series [273] of rules likewise mentioned previously. For example, a man may not drink to the health of a strange woman or of a female against whom there are incest prohibitions, just as it is likewise [832] generally prohibited for girls to pour alcohol for a young man, if they do not wish to express an unmistakable invitation by it. This also applies to married women who therefore may pour brandy only for their husbands. In this connection, the taboo regulations /467/ must, of course, also be observed (see the chapter, "Life in the Community," the sections, "Marriage Obstacles and Regulations" and "Old Age and Death").